An Irish correspondent of the West-minster Gazette rites to the effect that it was not Led Dudley, but his private secretary Lord Pintkett, whose hat was appropriated and con-sumed by an elegant at the Dublin Zoo the other day As if to add in-sult to injury, to it was while his lordship was in the act of picking up a bun to present to him that the ungrateful anima committed the out-rage—to the bug delight, it must be added, of the Lor Lleutenant and the other bystanders.

A group of me were discussing a cafe the words marchy and ansism. They regarded the former good and the latte as a bad word that savored of affect tion; and they up-braided the persons that had made it a fad to say anarciism, instead of anarchy, just as these persons made It a fad a little while before to say former Governor, former Judge, etc., instead of ex-Governor and ex-Judge. Then, quite naturally, the talk turned to the word nibilist.

"Do you know who originated that "Do you know who word?" asked one of the men.
"Yes. Herbert Spencer," another inswered quickly. "Not so," was the

Spencer originated the wo greatest novelist the world has seen, to whom nihilist is due. He It in his novel of 'Ots! I Sin Father and Sons. I remember the

"'A Nihilist,' said Paul Petrovitch.

passage where it occurs:

"Or, rather, who respects nothing said Paul Petrovitch. "'A man who looks at everything

from a critical point of view,' said "Does not that come to the same thing? asked his uncle.

" 'No; not at all. A Nihilist who bows before no author accepts no principle without tion, no matter what credit the

The word nihilist, on the ance of this novel, spread all over world."-Philadelphia Record.

He Sought Legal Advice. Astor is a lawyer who lives in glewood, says the Chicago Tribus Last Saturday morning he was well ng from his house to the suburi train when the butcher on the corr opposite the station called to him. Article to had bought his meat from the butcher for twenty years. "Mr. Astor," usked the butche

at can I do if a dog russ into the op had carries off a ten-pound roast beef worth \$2?" "Do you amended the lawyer. u know whose dog it is?"

"Oh, yes," the butcher answered mow who owns the dog, all right."

"Then all you've got to do is to send "Then all you've got to do is to send." owner a bill for the stolen meat. You can collect it without any doubt." Then Mr. Astor started to hurry for

"Mr. Astor." the butcher called after "Mr. Astor, that was your dog. I'll send you the bill this afternoon." Next morning the bill came to Mr. astor's office. But the butcher had, enfortunately, forgotten that his vicn was a lawyer.

By the next mail he got his answer With it came a bill for \$10 for legal ad-tice in the matter of a "thleving dog." were time I have been annoyed in a leaving a balance of \$8 due Mr. Astor. and now the butcher is wondering what he had better do about it.

A Plausible Reason.

At a recent trial before Justice Bingsin of the District Supreme Court. uty on account of deafness. Justice am asked him several questions. le answered readily enough. "You seem to hear all right," com-

ted the Justice. "That is because I have my right ear oward you. I am deaf in my left

"Ah," said the Justice, "I suppos you are afraid you would hear but one side of the case."—New York

There are plenty of people who have be-ume depressed and discouraged, because at ity, backing cough hangs to them outinually. They have taken much medi-ice, mostly of the advertised quack sort, othing like Dr. August Koenig's Hamburg reast Tea, the discovery of a then noted expans physician 60 years ago. We do not size, mostly of the advertised quack sort, sething like Dr. August Koenig's Hamburg treast Tea, the discovery of a then noted arrann physician 60 years ago. We do not to that this will cure a case where the maps are badly discased, for it will not, and up to this date there is nothing that all cure under these conditions, but on the other hand, if the lungs are not hard to the patient should take Dr. August theme and the patient should take Dr. August theme are not hard to the lungs are not hard to the lungs are not hard to the threat and top portion of the lungs with St. Jacobs Oil, cover with oil silk, let a remain an hour, then remove. But good, phin, nourishing food, live in the treast are much as possible. By all means the patients are not of doors as possible, that a windows wide open, except in the very severe weather. Take a cold sponge bath avery morning; then immediately rub the body vigorously with a coarse towel. Take Dr. August Koenig's Hamburg Drops every othe. Tay according to directions. One can hay the three remedies for \$1.25 of any reliable druggist. Begin the treatment at once, and see how much better you will be almost within a week's time.

Twenty years ago England imported 29,-159 horses annually; now the number is 154,000.

# **Bronchitis**

"I have kept Ayer's Cherry Pec-toral in my house for a great many years. It is the best medicine in the world for coughs and colds." J. C. Williams, Artics, N. Y.

All serious lung troubles begin with a tickling in the throat. You can stop this at first in a single night with Ayer's Cherry Pectoral. Use it also for bronchitis. consumption, hard colds, and for coughs of all kinds.

Three chas: 25c., 58c., \$1. All éraggists.

County year doctor. If he says take it, there do as he says. If he talk year not to take it, then don't take it. He knows. Lacry it with him. We are willing.

J. C. AYER CO., Lowell, Mass.

SLEEP. When I was I canot know
Where us as a sakes haste to go
Through wide mass faring forth,
To the sauther to the north,
Faring east of saing west,
Or on what hysterious quest.

When I also my scaled eyes Ope to mark it of surprise! Buried lone turns back to me Long-lost lost spain I see, Present, past and future seem But as one, by while I dream.

When I short I wake again,
Wake a lowered joy and pair;
Wake with nishened sense to share
Earth's beature of prayer;
Wake a lower that night is done
And a lower list day begun!
—Jake t 2. Dorr, in the Atlantic.

# CAUCHT REDHANDED.

By JOHN H. RAFTERY.

HEtlegree of reverential decomm which Mrs. Chlorinda Tiumons maintained in the recory was a source of awed admiration o all who visited it. Rev. Sylvester Arbuthnot, her nephew, agnostic. It was Ivan Turgenieff, the would probbly have dispensed with much of the formal ceremony if his wishes had been consulted, for, for all his asceticism, almost haughty reserve and solemn labits, he was a clergyman of much god sense and even had a moderate find of humor. But Mrs. Timmons hid an exaggerated sense of land which they chance to find and the sanctified atmosphere of the clerical presence, took both pains and delight in fostering the awesome regard in which she held her nephew, and so it had always belonged to them. There enforced the lofty code which she had are two species at the Aquarium-water herself established in the rectory that and land hermit crabs. They both it was a difficult matter to keep servants who appreciated or enjoyed the in shells left empty by other animals. limitations upon their liberties and animal spirits.

Laughter, even in the kitchen, yard or outhouses, was, for instance, cause for dismissal. The presence of a male isitor, whether brother, cousin, parcel py or policeman, was sufficient to inke utter hanishment of cook or house it who so sinned against the proeties. The grocer's boy must der his goods and get his orders at range; no man except Rev. Mr. thnot himself must pass the of the back and side enbold Mrs. Timmons permitted no

but her own to fold and arrange arments of her nephew. With ing, almost trembling hands she up" his room, dusted his study inged his personal belongings. well understood that none of the serve ts should even enter these sanctified recipets recincts.

Linda endsen, a matronly Swede, us taciturnity, was now the of marve er who had managed to suronly retai vive for considerable time so many rules and regulations. She was a model housekeeper, and seemed to de-light in work, since she was doing the theks of two for the pay of one. Mrs. Timmons regarded her as a treasure, and the absorbed pastor, if he noticed her at all, must have approved of her retiring ways, her ceaseless industry and her solitary habits.

"Aunt Timmons," said the grave Joung clergyman one morning as he

Mr. Arbuthnot!" she ex-tibet a lump of sugar splash was. "annoyed? Is it someto the colles "annoyed? Is it some good week. The mend-

nt, it isn't anything like fact is, at least I feel conthat it matters seriously at sure that somebody has g my pockets." of dismay, horror, almost

which flew to Aunt Timing the was sufficient evidence of ous nature of the offense

whispered, forgetting the be reached out his thin, dry "No! It is almost the reached out his thin, dry the it. "No! It is almost the! She has been such a perant-oh! Can it be that Linda

ving, my dear aunt, that you could not be guilty of such an indiscretio-"A crime, I should say!" wheezed

Aunt Chlorinda. "I'u afraid it must have been, erwhat that her name is?"

Andforthwith, in guarded and considerse tones, the shocked and scandalize old lady and calm, patient but mort ignified nephew outlined a system ojespionage that must either detect o prevent any undue investigation of he pastor's pockets. He began to mak a practice of leaving small coins inseldom used garments, because he had oticed that the contents of his every-dy clothes were never touched. One by me the baits disappeared, but neither unt Timmons nor her nephew were ar the wiser. Watch as they might tey could not detect Linda in any irreglarities, and the only result was Mi Arbuthnot's conscientious worry a what he termed "tempting the wealy," and Aunt Timmons' natural, but njustified realization that if Linda w not the culprit she herself might bospen to suspicion. She dis-

and genees mind. Mennwile, however, he had entered into a patrly and very confidential correspondence with one of the most estimable young women of his flock, and, feain that his servant might pry into the necessarily sacred contents of here letters, he went secretly to the poicenan who walked about the neighbehood and sought his advice.

cussed t'h hateful phase of the mat-

ter, and as rewarded and delighted

at findin that no such unworthy

thought il ever entered his judicious

"Trya bit o' dye-stuff, sir." advised the poleman. "Put a dash in your pocketbok o wherever else you think there's Tying."

And ping to a drug store the annoyed ergyman bought a few pinches of carnue dre, which he took home and carfully distributed in sundry self-addessed envelopes already in his

The ext morning, sitting opposite his aunut the breakfast table, he was son Woodfall was personally aggrieved almost shamed to tell what he had done. le knew that his pockets had been rusacked during the night, tiser, while in the Gentleman's Magathough othing was missing. But a zine most of the work was done for rather ausually personal letter from nothing."

the fair correspondent he found smeared with the tell-tale dye. Therefore it was with an anxious eye that Rev. Sylvester Arbuthnot watched for Linda's entrance. As she passed a platter of hot biscuits toward the centre of the table he saw it! Her finger tips were stained with red. But he permitted her to go out before he said: "Aunt, did you notice Linda's fingers?"

"Finger tips? I did not. Mr. Arbuthnot. Are they dirty?" "With carmine dye." he said. "In

fact. I laid a trap for her last night and, I may say, she's caught-" Whereupon Aunt Timmons, in the horrified shock which her good heart sustained, gave a shrick and fell over in a swoon. With Linda's help be carried her upstairs and himself ran for the doctor, while the unhappy servant bathed her mistress' brows with vinegar and water. Presently the excited young clergyman came back with the man of science, who seized the old lady's hand from beneath the coverlet and, holding it in his to feel her pulse, turned upon Mr. Arbuthnot and asked:

"What's this on her hands?" "I think-at least I believe-it's carmine dye," answered the wretched Ar-

buthnot. Linda is yet mistress of the servants' quarters, but Aunt Timmons has never forgiven her.-Chicago Record-Herald.

CHARACTERISTICS OF HERMIT CRABS They Take Any Empty Shell They Chance

to Fancy and Live in It. Hermit crabs are like squatters among men, who take any unoccupied erect a house of slabs on it. These crabs back into the best shell they can find which fits them and proceed as if have the same characteristics of living It does not seem to matter whether it is a conch shell or a snail's shell they creep into-they adapt themselves to the shape of either with equal facility and nimbly carry it around on their peregrinations until they find one which suits them better. It appears to be easy for them to move out of one house and take up their abode in another. Probably Thoreau would count them among the most fortunate of living things, for they appear to have no superfluity of goods to prevent them from getting out of life all the happiness there is in it.

Evidently they do not believe in neighborliness, for they enjoy a little fight-or appear to. They are armed with a claw that would cause considerable pain if inserted in one's flesh. This claw is of such a shape and size that it fits tightly over the opening in the shell and seals it against the intrusion of an enemy. When the enemy is of a size and aggressiveness that makes discretion the better part of valor, the crab pulls his small claws into the shell and locks the door after him with his great claw. This is hard as well as large, and acts as an effective barrier. The water bermit crabs are fed with bits of clam and fish. They do not wait to be fed, however, and spend much of their time digging up the sand in the bottom of their jar and throwing it into their mouths in the search for food. The land hermit crabs eat bananas and other fruits. Their only use for water is for drinking.-New

York Tribune. Too much must not be expected from bacteriology, which is only an aid to diagnosis, though an invaluable aid. There are still a few practitioners, rapidly diminishing in numbers, who minimize the information to be obtained from exact scientific procedure, regarding it as likely to be misleading or fanciful. They are wrong in their attitude, which is opposed to all progress, but, on the other hand, many enthusiastic workers are inclined to place too high a value on the knowledge to be obtained by the use of bacteriological methods. These ardent bacteriologists are prone to forget that there are essential differences between man and a test tube; they do not allow sufficiently for the gaps in our knowledge of vital processes. Too great stress can hardly be laid upon the fact that in order secure the greatest amount of the from bacteriology as an assistant to clinical

be lessened .- The Lancet.

medicine the clinician and the bac-

teriologist must work together. By this

plan only can the errors in diagnosis

Era of Indian Monuments. Civilization of the Indian seems pretty close when we read that marble dealers of Omaha have just closed a contract whereby they are to erect for the Chevenne and Ogalalla Sloux Indians a monument to be placed on the hattlefield of Wounded Knee, in South Dakota, which the Indians insist on regarding as a massacre. There is already a monument to the United States soldiers who fell there at Fort Riley, Kansas, and with both sides to that sanguinary conflict commemorating it. it is not likely to be forgotten, although the circumstances have already faded from the memory of nearly everyone. Should the Indians generally take to setting up monuments where they have met their white adversaries in battle the country would be pretty thickly sprinkled with them. Those who doubt that they will ever fall into the customs and modes of thought of the whites ought to find something convincing in this project of the Sioux Indians. It is less than half a generation ago since they were in blankets and turkey feathers.-St. Louis Globe Democrat.

Wrote Without Compensation. A correspondent of the Athenaeum

writes: "What would Sydney Smith, Jeffrey or Macaulay have said if he had met with such a sentence as this which is to be found on page 284 of the Edinburgh Review for October? "The original idea was to run the Review without giving any remuneration to the writers." Perhaps the mildest remark which any of the three might have made is that the conductor of a journal or review is not 'a runner.' I may add that the payment of contributors was the exception when the Edinburgh was founded. Henry Sampwhen he was charged with paying any of the writers in the Public AdverA SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED "THE SECRET OF HIS PRESENCE."

The Rev. Dr. J. Wilbur Chapman Deliv ers an Instructive Message Suggested by One of the Most Beautiful Expressions in the Bible.

New York CITY.—The distinguished evangelist, the Rev. Dr. J. Wilbur Chap-man has never delivered a more eloquent man has never derived a more contained and convincing, message than is contained in the following sermon, entitled, "The Secret of His Presence." It was preached from the text: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

under the shadow of the Almighty."

Psalm x::. 1.

To me this is one of the most beautiful expressions in all the Bible; beautiful hecause it is poetic, but more than that for the reason that it holds up before us one of the greatest privileges that can come to the children of God.

There is a difference of opinion as to who the author of the Psaims may be.

We get into the way of thinking David wrote everything in the Psalter, but Moses is the author here. The Tal-mud ascribes not only this one to him but mud ascribes not only this one to him but the nine preceding as well. The rule is that all the Psalms without a name in the title are to be ascribed to the poet whose name is given in the nearest preced-ing title but this rule will not always hold good. This is the Psalm quoted by the devil when he was tempting Christ upon the mountain, and it has ever been throbbing with comfort for every troubled soul. Whoever wrote it, it is beautiful, and all will agree that the lesson taught is one touching our communion with God and our fellowship with Jesus Christ.

and our fellowship with Jesus Christ.

It is very true that all Christians do not occupy the same position in this world. All are saved, and it is hy the same "precious blood of Christ." But there is so much more to the Christian life than simply being saved; that is only the beginning. The blessings here offered are given in a very general way. God is no respecter of persons, and so it is an if He had said, any one who will fulfill the conditions may have the blessing: and the conditions may have the blessing; and as there is only the one condition, namely, that we chall dwell in the "secret place that we chall dwell in the "secret place of the Most High," you would think that all would acceed, for the promise is that we "shall abide under the shadow of the Almighty." The blessings here promised are not for all believers, but only for those who live in close fellowship with God. Every child of God looks toward the inner sanctuary and the mercy seat, but all do not dwell there. They run to it at times and enjoy occasional glimpses. times and enjoy occasional glimp he face of Him who is there to seen: but they do not continually abide in the mysterious presence, and this is possible for every one. ossible for every one. It is with the desire that I might learn

It is with the desire that I might learn the kisson myself as well as bring it to you, and with the almost unutterable longing that we might know how to abide in the "secret of His presence" that I have hrought you the subject. May the Lord help us every one! I have been on the mountain tops of Christian experience, when I have seemed to see the face of Him who loved me and gave Himself for me and I am sure that you can say me, and I am sure that you can say same; but the text says that we may abide there in our thoughts while we may te all the time in the very thickest of the

fight for God.

I like the verse. Every word is sweeter than honey in the honeycomb. It is so restful to know that there is any place in the world where we may abide. There a also something very winning to me in the fact that it is a secret place, for that surely means that God has something that when I am there, I am away from the world. It is the place Mrs. Brown dis-covered when she wrote the beautiful

"I love in solitude to shed The penitential tear;
And all His promises to plead
When none but God can hear."

When none but God can hear."

There is something about the word "shadow" that always interests, for there never has been a shadow without the light; thus the "secret place" must be a place of brightness. It is a place where God is, for the nearest of all things to me as I journey in the sunlight is my shadow, and he who walks in my shadow or rests in it must be very near to me; so that when I am in the shadow of God. I can reach forth my hand and touch Him: I can lift up mine eyes and see Him face can lift up mine eyes and see Him face to face. I know there is a sense in which God is always near us. He is in all things, and He is everywhere. But there is some thing about the "secret of His presence" to which every one is a stranger until he has dwelt there.

he has dwelt there.
In the 119th Psalm the psalmist seem In the 119th Psalm the psalmist seems in the first part to be writing of the presence of God in a general sort of way. As another has said. "He had been beating out the golden ore of thought through successive paragraphs of marvelous power and beauty, when suddenly in the fifty-first verse he seems to have become conscious that He of whom he had been speaking had drawn near and was bending over him. The sense of the presence of speaking had drawn near and was bending over him. 'Inc sense of the presence of God was borne in upon his inner consciousness, and lifting up a face on which reverence and ecstacy met and mingled. he cried: "Thou art near, O Lord!" If we could only attain unto this how strong, how happy, how useful we should be. It is possible as well for those of us who are in the very midst of perplexing cares as for the priest or the saint; for since the Master bids us all to abide in Him, and number of people who may obey. I am absolutely certain that it rests with me and with you to determine whether we shall take advantage of our high privil egc. I.

The typical reference must be to the holy place of the tabernacle, which the priests were privileged to enter; but Peter assures as that we have become in this new dispensation "a holy priesthood," so that it is possible for us to enter on that ground. If this interpretation is allowed, then it is something, too wonderful almost to describe, to which we are bidden, for in the tabernacle just beyond the veil was the glory cloud, and all the magnificence that could be wrought in gold and silver, purple and fine linen. in gold and silver, purple and fine linen. But I am persuaded that even that was

as nothing when compared to that which awaits us when we enter the secret place awaits us when we enter the secret place of God. The writer to the Hebrews tells us just how we may enter. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh," how easy it all seems when we look at it in this way! when we look at it in this way! A Christian is all wrong according to the text if he thinks that all the life here below must be turmoil and strife, for there is an abiding even here, and a sweet is an abiding even here, and a sweet, undisturbed communion even in the midst of the tempest. A dwelling place is a home, not a temporary shelter to which one may run for momentary relief, as the birds fly to the boughs of the trees in the midst of the storm and then leave again when the storm has passed. It is the idea of a home. What can be more restful and comfortable? The Hebrew for the expression "shall abide" is "shall pass the night." Is it not a wonderful thing that the experiences that pass the night." Is it not a wonderful thing that the experiences that
have seemed to us to be Heaven begun below, but have been as fleeting as
the shadows sweeping the hillside, may be
with us all the time? What place is so
restful as your home? I know there is a
rest that comes to one the moment he
accepts the pardon that is offered by the
Redemen and the hundre of sin group. accepts the pardon that is offered by the Redeemer and the burden of sin is gone. "Come unto Me, and I will give you rest." This is His promise, and He never has failed; but immediately following that expression is this: "Take My yoke upon you, and learn of Me, for I am meek and howly in heart, and ye shall find rest unto

I suppose one might secure the former and never come to the latter. Is not that the rest that comes to us when we are near enough to learn of Him, which is only another way of speaking of the "se-What place is so comfortable as the

home? There we are free from the an-novances of the world; there we have home: There we are the how have have that which seems to soothe and to quiet. Could there be anything more expressive than the words we find in the fourth verse of the 91st Psalm: "He shall cover thee with His feathers." It would be also the property of the port of the shall cover the words. most a sacrilege for one to use the words

if they were not in the Bible: but the nicture of the mother bird shield the little ones. What so warm, so fortable, as the mother's wings, or nest that love has made? But listen this: if you will only dwell in the "sech place." you shall abide under the shado of the Almignty: and as if that would not be tender enough to woo us, we are told again, "He shall cover thee with His feathers, and under His wings thou shalt trust."

It would be impossible for one to read the verses immediately following the text without being impressed with the fact that the most remarkable results will follow our abiding and dwelling in the secret place.

In order that the subject may be the more practical and helpful I desire to suggest some things which will surely be ours when we fulfill the conditions.

1. In the "secret place" there is peace.
"In the world ye shall have tribulation,"
our Master said. "but in Me ye shall
have peace." I have read that a certain have peace." I have read that a certain insect has the power to surround itself with a film of air, encompassed in which it drops into the midst of muddy, stagnant pools, and remains unhurt. And the believer may be thus surrounded by the atmosphere of God, and while he is in the midst of the transit of the world he may midst of the turmoils of the world he may be filled to overflowing with the peace of God, because God is with him.

of 140d, because 140d is with him.

This is true whatever your occupation, if it is ever so menial. The Rev. F. B. Meyer tells us of Lawrence, the simple-minded cook, who said that "for more than civity were he was let the case of the minued cook, who said that for more than sixty years he never lost the sense of the presence of God, but was as conscious of it while performing the duties of his humble office as when partaking of the Lord's Supper." What peace he must have had!

If you are constantly engaged so that you have said it was impossible for you you have said it was impossible for you to enjoy your religion very much because you were so busy, still you may have this peace. because you are in the "secret place." I know that it is impossible for one to keep two thoughts in the mind at the same time and do them both justice: but there is the heart as well as the mind, and while the mind is busy the heart may be rejoicing in all the fullness of God. The orator is conscious of the presence of his audience, and his heart is touched by their appreciation while his mind is busy in presenting the thoughts that move them. You may have all your mind taken up with the book you are reading or studying, but your heart is conscious of the presence of the one you love and who sits by your side. The mother may be very busy in one part The mother may be very busy in one part of the house; her mind may be greatly engaged, but her heart is coascious of the fact that her little babe is in another part of the house, and the least cry will draw her to the child. So the mind may be her to the child. So the mind may be occupied to the very fullest extent, and even be disturbed by the things about us, while the heart may be abiding in sweet communion and fellowship with Him because we are dwelling in the "secret

Those were comforting words of the Master's when He said. "Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you. Let not your hearts he troubled, neither let them be afraid." So that I may have peace even when trial comes. David found this to he true, for in that heautiful Paslm. the 27th, he says: "In the time of trouble He will hide me in His pavillon; in the secret of His tabernacle will He in the secret of His tabernacle will He hide me." The pavilion was a great tent n the very centre of the camp, and when he was there nothing could harm him; he could be at peace even if he should hear the sounds of his enemies. But the expression is even stronger than that, for David says that if it were necessary God would even put him in the "secret of His tabernacle;" that is the same as the Haly of Holies; and who would not have been safe there? Here is our "secret place" again, and this is just where God has given us the privilege of going. Why should we be disturbed if troubles are about us and our enemies rise up to do us harm? e was there nothing could

2. In the "secret place" there is purity. If our surroundings were only better in this world, our lives would be purer. It is very easy to be good in the company of is very easy to be good in the company of some people we know; they seem to draw out all the good in us. To be surrounded by certain kinds of scenery is to be lifted near Heaven; to touch a little child pure as the angels of God is to receive a benediction. What could not the presence of God do for us if only we were all the time conscious of it? This is just what I may have did I but dwell in the "secret may nave. did I but dwell in the "secret place." One of the reasons which David gives for desiring to dwell in the house of the Lord was that "he might behold the beauty of the Lord." have, did I but dwell in th

I wish that it might be possible for me to make plain to you as I might understand it myself all the beauty that waits us in the "secret place." Think of the corgeousness of the Holy of Holis in the ancient tabernacle, which is a the gorgeousness of the Holy of Holies in the ancient tabernacle, which is a type of this! The wonderful curtains and hangings of the place, its blue and purple, its fine twined linen and threads of gold. Think of the beautiful veil with the cherubim, with the embroidery so fine that angel fingers must have wrought them, the table of pure gold holding the bread, and the seven-branched candlestick? Who from the outside looking upon the badger-skin tent would have imagined how glorious it was within? So I do not which is a the badger-skin tent would have imagined how glorious it was within? So I do not think it would be possible to make plain to you all that awaits you in the "secret place." He who has dwelt there with God could not tell his joy if he had an angel's speech; but this I know, that if you will but enter in and dwell there, the very beauty of the place will make you pure, and you remember that it is only unto "the pure in heart" that the vision of God is promised. "the pure in her God is promised.

III.

I have left to the very last the most practical question of all, and that is: How may I enter into this "secret place?" Cannot something be said that will make the way plain? It may all be summed up in this answer. None can "know the Father but the Son, and he to whom the Son will reveal Him." It is impossible for any one to enter into the "secret." sible for any one to enter into the "scoret place" of the Most High except through Jesus Christ. He said. "I am the way, I am the door, by Me, if any man will, he shall enter in." It is just what Paul meant when he said, "But now in Christ Jesus ye who some-times were afar off are made nigh by the

blood of Christ."

There are some places in the Bible where the way seems plain. "He the eater My flesh and drinketh My blo eateti. My flosh and drinketh My blood dwelleth in Me, and I in him." And whatever else is meant by this feeding on Christ, this certainly is true—we are to set apart daily periods of time when we may have communion with the Saviour. Is it not because we are too hurried that our vision of Christ is blurred and indistinct? It is only when the water is still that you can see the pebbly beach below. You could not go alone with Christ half an hour each day, or even a less time, and sitting still, look up into this face, by faith talk to Him and let Him talk to you, without feeling that for a talk to you, without feeling that for a little part of the day you had been in "secret place" of the Most High. Christ would be in you and you would be in Christ, even as in the southern sea the sponges may be seen beneath the waves. snonges may be seen beneath the waves, the sponge in the sea and the sea in the snonge. Then we could say with Paul: "I live, and vet not I, but Christ liveth in me" Again I have read in the Bible these words: "He that keenth His commandments dwelleth in Him, and He in him." And I have found that I have only to go the way I think Christ wants me to go and to do the things I think He wants me to do to be able to stand on He wants me to do to be able to stand on the very mountain top of Christian experience: and that is only another way of speaking of the "secret place." You could not go where Christ has bidden you without meeting Him, and you could not meet Him without a blessing coming

with the meeting.

After all this has been known. I have been told that the vision still tarries. Sometimes that is to try our faith; but He will come if you wait, for He has promised. If, however, after long waiting till He should tarry, take up this old Book, turn its pages with a prayer that God might open your eyes so that you might see Him. This is the sarden where He walks: press on, you will meet Him face to face. This is the temple where He dwells; stand knocking at the door, even while you wait it may swing noise-lessly on its hinges, and He will lead you Himself into the "secret place."



Hon. Lewis E. Johnson is the son of the late Reverdy Johnson, who was United States Senator from Maryland, also Attorney-General under President Johnson and United States Minister to England, and who was regarded as the greatest constitutional lawway that area lived. tional lawyer that ever lived.

In a recent letter from 1006 F Street, N. W., Mr. Johnson says:

"No one should longer suffer from catarrh when Peruna is accessible. To my knowledge it has caused relief to so many of my friends and acquaintances, that it is humanity to commend the use to all persons suffering with this distressing disorder of the human system."-Lewis E. Johnson.

Catarrh is capable of changing all the Catarrh is capable of changing all the lifegiving secretions of the body into scalding fluids, which destroy and inflame every part they come in contact with. Applications to the places affected by catarrh can do little good save to soothe or quiet disagreeable symptoms. Hence it is that gargies, sprays, atomizers and inhalants only serve as temporary relief. So long as the irritating secretions of catarrh continue to be formed so long will the membranes continue to be inflamed, no matter what treatment is used. There is ant one remedy that has the de-

King Victor Had to swim.

King Victor Emanuel was off Monte Cristo in his yacht when news reached him that Queen Helen was on the point of being confined. The yacht was at once turned toward the little port of Laurento, where a motor car was waiting, but in the extreme roughness of the sea a landing was seen to be impossible. Without a moment's hesitation the King stripped to his flannels, plunged into the sea and swam to shore, and arrived just in time to receive news of the birth of his daughter.-London Globe.

Age of the Whale. The Greenland whale sometimes attains the age of 400 years.

The boa and python have the largest number of ribs of any animals, number being 320 pairs.

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It is difficult sometimes to draw the line between contentment and egotism.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by consti-tutional remedies. Deafness is caused by an inflamed condition of the nucous lining of the Eustachian Tube. When this tube is in-Deafness is the result, and unless the inflammation can be taken out and this tube re-stored to its normal condition, hearing will stored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Cir-culars sent free. F.J.Cheney & Co., Toledo, O. Sold by Druggists, 75c. Hall's Barnily Pills are the best.

Hall's Family Pills are the best. Taking the United States as a whole the census shows that one person in every forty has a telephone.

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Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, Ohio.

Some one said "Look up and not down." Despite this dictum, most people do not carry their heads in the air when walking the streets. Now, if the contractors who lay concrete walks would only stamp the names of the streets into the cement (as they stamp their firm name and date of the laying) at the street intersections, what a remarkably convenient, inexpensive and durable way it would be of naming the streets, so that people could not where they were without an effort. Chicago Tribune.



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